

THE 12-1 190 6
FUNERAL ORATION

ON THE *John Alison*

Most High, Most Potent, and Most Excellent

Prince LEWIS XIV.

King of *France* and *Navarre*.

Pronounc'd at *PARIS* in the Church of
Nôtre Dame, in the Presence of the Duke of
Orléans, Regent of the Kingdom, the Duke of
Bourbon, and the Duke of *Charolois*, November
the 28th, 1715.

By Messire *JACQUES MABOUL*,
Bishop of *ALET*.

Translated from the French Original
Printed at PARIS.

In fine hominis denudatio operum illius.
In his End his Deeds shall be discover'd. Eccles. xi. 27.

L O N D O N :

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FUNERAL ORATION

No. 415

Propounded at 8 o'clock in the Church of
St. Paul, in the City of London, on the 11th of
October, 1715, before the Honorable the
House of Commons, and the Honorable the
House of Lords.

By Mr. John Tillotson, Bishop of Exeter.

Printed by J. Streater, at the Sign of the Gun, in St. Dunstons Church-yard.

1715.

Transcribed from the French Original
by Mr. J. Tillotson.

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T H E
FUNERAL ORATION

O N T H E

Most High, Most Potent, and Most Excellent

Prince LEWIS XIV.

King of France and Navarre.

G R E A T S I R,



IT is at his Death, that Man become incapable of Dissimulation and Constraint, shows and discovers himself such as he really is; his Actions, stripp'd of all that was borrow'd, appear quite naked, and very often that which the dazzl'd World had admir'd as the noblest Effort of the most heroick Virtues, represents nothing to our View but the odious Effect of the most monstrous Passions. Nothing is more uncertain and hidden than Man whilst living; that which is cry'd up in him under the Title of Wisdom, is in very many no other than

an artful Policy bent upon affecting outward Appearances ; Valour no other than a rash Sally of Revenge and Vanity, and Generosity only an inward indulging of Pride and Self Love. At the Approach of certain Death, those false Virtues vanish, and he, who during his Life, had fill'd the World with the Noise of his Exploits, dying, affords no other than a wretched Spectacle of Weakness and Pusillanimity. This is the Reason why *Ecclesiasticus* informs us, that Death is the most assured Trial to distinguish between the Truth and that which has only the Resemblance of it ; that till then the Praises given to Men are either false or uncertain, and that to bestow on them such as are real and just we must wait till their Death.

We had no Need, Gentlemen, of that fatal Trial, to see into the Bottom of the Virtues of the Great King we lament ; those Virtues always the same, those Virtues which during the Course of so many Years, and among such Diversities of Events never fail'd, those Virtues were more than sufficient to fix our Admiration.

But, in Fine, since it has pleas'd the eternal Providence, that he should undergo the Law pronounc'd against all Flesh, it is some Comfort to our Grief to see that his Death has made good his Fame, that it will assure Posterity of the Truth of our Encomiums, and oblige Envy it self, which has been so long
Jealous

Jealous of his Glory to confess and own that none was ever more Pure.

That Prince, who during the Repose of a Peace purchas'd at the Expence of so many Cares, might seem to have had Reason to promise himself many and happy Days to come, is seiz'd by a Disease, which notifies to him the Approach of his last Hour ; being for the Space of ten Days expos'd to the Assaults of Death continually appearing before his Eyes, he is not disturb'd one Moment, and, as if the Strength of the Body had exceeded the Mind, he is still more resolv'd and more sedate. Being unconcern'd at the Loss of the Sovereign Power, of which Kings are so Jealous, he refuses Death the Honour of ravishing it from him, and lays it down himself beforehand ; in discoursing of what he would do being a King, he looks upon himself as if he were no more so, and only delivers by Way of Advice and Intreaty what he might have commanded. Being above all Pusillanimity and Victorious over the most tender and lawful Affections, he beholds Floods of Tears flowing, without being mov'd at them, and if he still regards his Family and his Court, it is only in the noble Care he takes himself to comfort them ; in fine, being wholly intent upon the Affair of his Salvation, submissive, without Restraint to the Decrees of Providence ; waiting them without Impatience or Affright, regretting nothing of his past Grandeur, but the ill Use he may have made

made of it ; full of Faith and Confidence in the Mercies of his God, he consummates his Sacrifice in Peace, much greater in these last Moments than in the Dangers of War and on the Throne of his Glory.

What is it then, Gentlemen, that you expect from me, in this Tribute of Honour and Praise, which our Gratitude and Affection are here preparing to his Memory? What Idea shall I be able to give you of that almost infinite Number of Actions which appear in Crowds to make up his Encomium, but what will be inferior to those which his Death alone represents to you?

You already anticipate all I come to tell you of those great warlike Exploits, which have equall'd him to the most renowned Conquerors, and admiring them in their Source, you there discover all that makes a Hero. Calling to Mind the several Laws of Justice and Discipline, wherein the Strength of the State and the Security of Families consists, you there discover the Product of the profoundest Wisdom and the most wholesome Policy.

Being Witnesses of what he has done for the Glory of the Living God, of all that he has dar'd to aggrandize the Kingdom of JESUS CHRIST, and support the Truth of his Worship, you there discover a lively and courageous Faith, worthy the ancient Patriarchs and the most holy Kings of Israel,

What

What then remains for me to do ? But to serve you as an Expositor, but to apply my Voice to the Sentiments of your Hearts, and leaving it to the Charge of History to transmit to Posterity so many glorious Actions as have made the World ring, to admire them with you in the Purity of their Principle.

LEWIS, whose Obsequies have brought you together, a King by Birthright, a Christian in Right of his spiritual Birth, never lost Sight of the immense Duties those two sublime Qualities impos'd on him ; and what he was by that double Birth, he was much more by all the Virtues which form their Characters. Trace him, Gentlemen, thro' the whole Course of his Reign, in the Churches, in the Councils, in the Camps, in the midst of his Court, in his very Amusements, you will every where find the King, you will every where find the Christian. To these two Points I reduce his Encomium, and behold here, Gentlemen, all his Glory in Miniature. He was a King, he was a Christian.

This is to be the Subject of this Discourse, which I dedicate to the ever to be respected Memory of *The most High, most Potent, and most Excellent Prince LEWIS XIV. of the Name, King of France and Navarre.*

The

The First P A R T.

I Do not call him a King, whom only the good Fortune of his Birth has plac'd on the Throne, and who having nothing of a King but the Name, being in Effect a Slave to the most shameful Vices, void of Capacity, void of Virtue, exposes nothing to the Eyes of the Universe but an empty Fantome of Royalty. I call him a King, Gentlemen, who being the Image of God on Earth by the Participation of his Power, resembles him still more by the Participation of his Virtues, who being Master of his Passions, no less reigns over his own Heart, than he does over the People that are subject to him ; who being above other Men by the Height of his Dignity, is above his Dignity by the Superiority of his Talents ; who being skill'd in the profound Science of Government, is sufficient to perform all by his own Light, and who being jealous of his Duties repotes only on himself the painful Care of fulfilling them ; who being redoubted in War, and dispos'd to Peace, reunites in himself the rarely compatible Qualities of a Warrior and peaceable Man ; who knows how to temper the Rigor of the Laws in a just Mean of Mercy and Severity, without lessening the Submission to them, and, to say all in a Word, who making
Justice

Justice the Principle of his Deliberations and of his Councils, has made it reign with him on the same Throne.

Such was LEWIS, and to this Idea, I confine his Encomium. Let others admire in him the Splendor, and the Antiquity of his Crown; let them enumerate the Heroes and Kings whose Blood ran in his Veins; let them boast the Greatness and the Extent of his Power, through the Nobility and Bravery of the Nation that was subject to his Laws; let them call back before your Eyes, that Mein of Grandeur and Majesty which Nature had bestow'd on his Person, and which distinguishing him from other Men, made him be known without Possibility of mistaking, for the Person that commanded them; these rare and singular Qualifications were mere Gifts of the Bounty of God, wherein his Will had no Share, and which tho' worthy to be admir'd are not always worthy to be prais'd.

That wherein the Merit of the Prince we bewail consists, is, that he was more distinguishable by the Brightness of his Virtues than by the Lustre of Hereditary Grandeur; it is, that he justly'd before the Eyes of the Universe, the Blessings of Providence; it is, that he was truly a King, and such a one, that if he had not been a King he would have appear'd worthy to be so.

Having been call'd to the Crown at a Time when the Tenderness of his Age scarce al-

B

low'd

low'd him to lend his Name to Business, he was bred, if I may presume to say so, amidst the Horror and Tumult of Arms. To the Troubles of a Foreign War, which signal Victories would have render'd less redoubted, were added the Troubles of a more fatal and more dangerous intestine War. The State divided in itself shook upon its Foundations, and the People animated to their own Destruction, seem'd to offer the Enemies of the Monarchy those very Arms, which had so gloriously Triumph'd over them. A Misfortune too frequent in Minorities, when Restlessness, Jealousies and Ambition grown bold, furnish Arms for a Rebellion, and endanger the Sovereign Authority, through the unjust Desire of having a Part in it. Thanks to thy Mercies, my God! We have now no Cause to fear that Misfortune; a solid Peace, the last Production of the Wisdom of *Lewis*, secures us against all Foreign Wars, and the Wisdom of a Prince in whom together with the Rights of Blood, the Esteem and Affections of all Ranks in the Kingdom are reunited, puts us out of Danger of any Domestick War, and promises us, in a happy Minority, the Sweets of the most Just and Peaceable Government. The Troubles of *Lewis* the 14ths Minority, which seem'd to threaten his Reign with the most fatal Calamities, by the Care of Providence attending the Preservation of this Monarchy, became one of the Occasions
of

of it's Happiness and of it's Glory. God made Use of them as so many Lessons to form the young King's Heart, to confirm his Courage, to instruct him by Adversity in the great Art of Reigning, and to inform him, by the almost inevitable Dangers to which the Tenderness of Age exposes Sovereigns, of those they are to apprehend in their riper Years, when weaken'd by their Passions, and indulging themselves in Sloath and Delicacy, they want the necessary Qualifications for fixing of Obedience, and keeping up among the People that Order and Discipline which are it's surest Bonds.

Those Troubles once appeas'd soon put the Nation into a Condition to extend it's Conquests, and *Lewis* nobly Jealous of the Honour of his Generals, and impatient to partake of it, could no sooner withdraw himself from the Tenderness of the Queen his Mother, than he was seen to run to meet Dangers, and in those first Essays of his Valour and Conduct to give assured Omens of those glorious Victories which are to signalize his Reign.

You know it, Gentlemen, his prevailing Inclination was for War; born with him; supported by the Example of his Illustrious Ancestors, strengthen'd by the receiv'd Opinion of all Nations and of all Ages, which have annex'd to it the Idea of Heroism, he devoted to it the first Desires of his Heart,

and having less Regard to the Dangers of War than to the Honour that may be gain'd by it, it was easier to him to conquer than to refuse the Victory.

Illustrious Generals, you who having been instructed by him in the Great Art of War, are now capable of informing all the Masters in the World; you, I say, who having been faithful Sharers in his Toils and in his Dangers, have deserv'd by so many glorious Actions, to come in for a Share in his Glory, you alone could tell us to what a Degree he advanc'd his Martial Virtues, the Wisdom in his Councils, Secrecy in his Enterprizes, Fore-cast in his Preparations, Celerity in Execution, Intrepidity in Dangers, Moderation in Success, Expedients in Obstacles, Constancy in Disappointments; a happy but rare Concurrence, but which alone forms the Hero.

Why is it not allow'd me to enter upon the Particulars of those several Campaigns, each of which was remarkable for some singular Acts either of Prudence or of Valour. You would there behold a Prince, who in the midst of a Camp, as it were in the best regulated City, knew how to keep up Discipline and make Plenty flourish; who relying on none but himself by Day and Night visited the most advanc'd Guards; who to secure his Projects went in Person to view the
most

most dangerous Posts even under the Enemy's Fire; who regarding neither Weariness nor Toil, rejected, as unworthy the Advice given him for his Health, and for his Repose, who encouraging the Officer by Commendation and the Soldier by Profit, instill'd into them all an equal Eagerness to fight and to overcome; who disposing of Employments according to Capacity and Talents, maintain'd Subordination, without occasioning Jealousy; in Fine, who being assur'd of the Affection and Fidelity of his Troops, more Master of their Hearts than of their Persons, found them ready to obey and made them find the most glorious Recompence in the Honour of serving and pleasing him.

What Successes were not reserv'd for such superior Talents, and may the Conquests purchas'd at the Expence of so many Virtues, be without Injustice ascrib'd to only the Favour of Fortune?

It was by Means of the noble Efforts of all these Virtues together, Gentlemen, that astonish'd *Europe*, saw *Lewis*, in the dead of Winter, in spite of the conspiring Elements, in spite of Nature, positively bent upon refusing him all Assistance, subdue those Provinces, which after a War of many Years might have satiated the Ambition of the most fortunate Conquerors.

Shall

Shall I take Notice to you of that famous Campaign, in which more rapid than a Torrent form'd by an unexpected Storm, which meets with nothing inaccessible to it, he penetrated into the very Heart of a powerful State, which having found Means to set Bounds to the Sea, knew not how to set any to his Conquests.

Shall I reckon up the Cities and Citadels, which being fortify'd as much as could be wish'd, both by Art and Nature, seem'd to defy all the Power of Man, and which were seen to fall, like so many *Jericos*, at only the Sound of his Trumpets.

Who could be able, I do not say to relate, but barely to name so many Battles gain'd, both by Sea and Land, so many Places taken and retaken, so many Intrenchments forc'd, and a Thousand other martial Exploits, which he was no less indebted for to his own Wisdom, than to the invincible Bravery of his Illustrious Generals, and which having rais'd to him the Jealousy of his Neighbouring Nations, gain'd him the Respect and Veneration of the remotest Countries.

But whilst I here represent to you a war-like King, crown'd with so many Victories, let us not overlook the Law-giver and the Judge. The Talents for War are but one Part of a Great King, and he who
transported

transported with an immoderate Desire of fighting and conquering, should forget the Government of the State and the Justice he owes to the People, would not deserve our Encomiums. The Scripture after having related the several Victories *David* had gain'd over the Enemies of *Israel*, immediately says, he *executed Judgment and Justice unto all his People*, 2 Sam. viii. 15. Designing to teach Sovereigns, by the Example of a King according to God's own Heart, that it is not enough for them to subdue their Enemies Abroad by Force of Arms, unless they are equally attentive to repress Domestick Enemies by the Force of the Laws and the Equity of their Judgments.

Lewis, so like *David* in all the Circumstances of his Reign, never parted those two Duties, and it is not easy to decide on Account of which of the Two he deserv'd more Honour.

Scarce were the Power and Title of Prime Minister extinct with Cardinal *Mazarin*, when *Lewis* being become his own Prime Minister, set himself at the Head of Affairs. What nobler Spectacle, and what a Lesson for Sovereigns, to see a young Prince at 22 Years of Age, in the midst of a Pompous Court, where nothing was to be seen but Pleasure, prescribe himself a severe Law of

a constant Toil, call several Councils, true to the appointed Hours, leave all to repair thither, and allow no more to unbending the Mind and Rest than those free Moments which Regularity and good Order can steal from Business without retarding the Expedition.

What he did one Day, he was seen to do all the Days of his Life, and whosoever knows how hard it is for a Sovereign to impose Laws on himself and to observe them faithfully, will find in that Uniformity of Conduct, and in that exact Regularity of Application and Toil, a Fund of Merit, which tho' it be not so Conspicuous, is nevertheless solid, and which being independent of all that can flatter the Passions, can have no other Foundation but true Wisdom.

Lewis's Attention was not confin'd to one only Part of Government, it took in all Sorts of Affairs, and if he could not decide all, he provided for all by the Wisdom of his Laws. Shall I speak it here, Gentlemen, to the Shame of the Nation; whether it be Pride, or Avarice, or Envy, or all those Passions together, Men rarely agree, and even those whom respectful Bonds ought more strictly to unite, are the foremost in giving the Scandal of the most positive Divisions; what an inconsiderable Interest has begun,
Vanity

Vanity supports ; Wit and Industry came into the Assistance of the Passion, and all Means are us'd, whether Just or Unjust to secure a false Triumph. Thence sprung that odious Monster, which being lost in a Labyrinth of Proceedings multiply'd *ad infinitum*, devours the Bowels of those very Persons that form'd it, and which leaving every where dismal Footsteps of it's Ravages, is one of the most dangerous Scourges the Wrath of God can permit for punishing of Men and making themselves the voluntary Ministers of his dreadful Vengeance. The Destruction of this Monster appear'd to *Lewis* more worthy his Labours, than that of those Monsters, the overcoming of which once plac'd an Hero of Antiquity among the Number of the Gods; and if he could not stifle it, he knew at least how to disarm and weaken it by the reforming of Justice. Illustrious Magistrates, wise Depositories of his Authority, and who being the faithful Interpreters of his Laws always made them the Rule of your just Judgments, you understand better than we the full Merit of that Undertaking and those famous Codes, which might raise Emulation in *Theodosius* and *Justinian*, will be eternal Monuments of it. Such, Gentlemen, was the Zeal of *Lewis*, for administering of Justice to his People, it could bear no Delay, it follow'd him even into the midst of his Armies, the same Tent, in which the great Martial Projects were

C

form'd,

form'd, was the Tribunal of his Justice, and Posterity will among the publick Records find Judgments bearing Date the same Day as his Victories.

This Moment, Gentlemen, there occurs to me another Sort of Victory, still more worthy of your Attention. An outrageous Custom but strengthen'd by the Prescription of several Ages, and by the Example of the most Illustrious among Men, had authoriz'd under the Title of Honour the most Brutal of all Passions ; even the discreetest Persons by refusing to come into it, would have apprehended they should degrade themselves, and found themselves oblig'd by a barbarous Law, become sacred to them, to sacrifice to that Idol their Fortune, their Life, and even their Salvation. It is Duelling, Gentlemen, I am speaking of, of that unthinking Rage which formerly shed so much Blood, which depriv'd so many Families of their Fathers, so many Wives of their Husbands, their Country of so many Inhabitants, and the State of so many brave Men to defend it. In Vain had *Lewis* the Just endeavour'd to crush it, the Rigor of his Laws could not curb Men madly lavish of their Lives, and the memorable Example of Severity he exercis'd on great Persons, serv'd only to make them conceive there was a new Sort of Point of Honour in the very Contempt of the Punishment. That Honour

Honour was reserv'd for the Wisdom of *Lewis the Great*, and it was not so much by the Inflexibility of his Resolution, as by the noble Ascendant his Virtues had gain'd him over Men, that he rooted out of their Hearts that inveterate Passion of which the Gentry had till then made a Sort of Religion, and we beheld by a Sort of Miracle, our bravest Warriors become sparing of their Blood, without any Disgrace refuse themselves to those false Trials of Valour, and no longer be lavish of their Lives, unless for the Service of their King and the Safety of their Country.

Blasphemy, which like an Infection, had gain'd upon all Conditions whatsoever, and which, notwithstanding the Politeness of the Court was become the most common Dialect, was banish'd even the Armies; Men were asham'd of a Vice their Prince abhorr'd, and his Example was more effectual than the Laws.

This did *Lewis*, banishing Vice, instil the Taste of Literature, and produc'd in a Nation naturally fierce and ambitious of Honour, the noble Emulation of distinguishing themselves by Sciences and liberal Arts, as much as they had always done by Courage and Valour.

It is under great Kings that renowned Men are form'd; the Desire of serving and
pleasing

pleasing them, unfolds, if I may so call it, several Talents, often unknown even to those that possess them; it inspires virtuous Efforts, it encourages, it supports, it gives Motion to all the Faculties of the Soul, and raising Men above themselves, makes them arrive at an Height of Perfection unknown under other Kings.

It is that will appear to Posterity as one of the greatest Prodigies of the Age of *Lewis the Great*. His Reign, which has brought together more great Men of all Sorts than all past Ages put together, will for the future be the noblest *Epocha* of Arts and Sciences, and as it puts us into a Condition to contend with the Ancients for the Honour of Preference, so will it in Time to come make the Moderns despair of outdoing it.

We have lost that powerful Protector of Literature; but cheer up afflicted Muses, you have a new Protector that loves you, and who being as well vers'd as your selves in the Profoundness of your Misteries, will by the Sublimity of his Genius, the Justness of his Taste, and Diversity of his Talents, add new Lustre to your Glory.

It was at the Report of those Wonders that we saw another Queen of *Sheba* hast hither from the utmost *North* to see *Solomon* in his
Glory,

Glory, and to assure her self by her own
 Knowledge of all that Fame had spread
 Abroad. But let us not suffer our selves to be
 dazzl'd with the Brightness of that outward
 Glory which the World esteems, and which
 having been the Object of the Curiosity of
 Nations, was so much more of their Surprise.
 Let us make Way through that Throng of
 Objects of Magnificence and of Pomp, which
 every where lays before us the most flourishing
 Reign; let us even, if necessary, strip *Lewis*
 of all his Grandeurs, and penetrating into his
 very Heart, let us, in a more solid Worth, seek
 a more just Subject of Encomiums and more
 worthy to be imitated. I therefore for a
 Moment cease showing you the King, that I
 may only show you the good Man. I call
 him so, who being always guided by Reason,
 makes it the Rule of his Behaviour; who be-
 ing free from Fancy and Humour, never Wills
 any Thing but what is Just; who knowing
 human Frailty, bears with those Faults in
 others which he would scarce forgive himself;
 who addicting himself to the Sweets of a vir-
 tuous Society, abhors those which have no
 other Value but a biting Raillery, and an in-
 genious Detraction; who being skilful in
 choosing his Friends, makes the Degree of
 their Virtue the Measure of his Friendship;
 who treating his Servants with Goodness,
 makes them less sensible that they have a Ma-
 ster to serve, than a Father to obey; and, to
 say

say all in a Word, who being an Enemy to all Falshood makes Uprightness of Heart his Favourite Virtue, and the Principle of his Actions.

Such and still more was *Lewis* in the Secrecy of his private Life; I call those to Witness, who being plac'd nearer to his Person, have seen him during those Moments when free, or eas'd of the painful Care of supporting the publick Grandeur of Majesty, he was restor'd to himself, and without Restraint given up to his own Inclinations. What Humanity, what Sweetness, what Easiness in Discourse, what Circumspection that others might meet with the same Satisfaction as he sought for in their Company? What an Openness, what a Familiarity with those illustrious Persons, whom he thought worthy of his Esteem, and whom he always honour'd with the most faithful Friendship? Far different from those false Politicians, who under the borrow'd Outside of a deceitful Friendship, think of nothing but insnaring Sincerity, and who being known, without believing they are, never have any but false Friends. *Lewis* during those soft Moments he spent with his Friends, always forgot that he was a King, and would also have them forget it; and he never made them sensible that he was their Master, but by the Greatness of his Favours, and the Magnificence of his Grants. Do not here, Gentle-

men,

men, fancy with your selves such Favourites as a capricious Notion raises, without any Merit to the highest Pitch of Fortune, and who being incapable of bearing the Weight of their Favour disgrace the Hand that form'd them, and cause the Hatred and Contempt conceiv'd against them to rebound upon the Prince. *Lewis's* Friends ow'd that glorious Quality only to Merit; the Publick always agreed with the King about the Esteem that was due to them, and if their good Fortune appear'd worthy to be envy'd, their Virtues made it appear that they were worthy of their good Fortune.

To these illustrious Friends of the greatest King in the World, it is reserv'd to supply what may be wanting in this Encomium; being call'd into the Sanctuary of his Soul, and entrusted with his most secret Thoughts, they have seen all of him, and if it be permitted them to break the Seal of Secresy, which robb'd our Eyes of the most noble Part of him, they will inform you, that he was more a King on Account of the Qualifications of his Heart, than for his Talent of Reigning. But he was not only a King, he was a Christian King. That is the Subject of my second Part.

The Second P A R T.

WHEN I propose to my self to represent *Lewis* to you under the high Character of a Christian King, it is not my Design to circumscribe his Encomium within the Bounds of the publick Profession of a Religion he had receiv'd from his Ancestors, and which had been always that of his People. Religion in Kings is for the most Part more Policy than Virtue ; they adhere to it no farther than is agreeable with their Interest, taking less Care to support it, than to support themselves by it ; they shroud the Projects of their Ambition under its venerable Name ; they borrow it's Zeal to gain Reputation among the People, and being skilful in making their Advantage of Opportunities, they make of it a powerful Mean to authorize their Enterprizes, or to encrease their Power. God forbid, that failing of that Respect which is due to Sovereigns, I should here presume to judge of those who have none but God alone for their Judge ; it appertains only to that mighty Master of Kings, who will judge Justice it self, to dive into their Hearts ; what I say, upon so many Examples as History affords, is only to bring into a better Light the solid Piety of a Prince, who sticking closer

fer to his Religion than to his Crown; being more zealous to have *JESUS CHRIST* reign than to reign himself, and being more a *Christian* in his Actions than in his Heart, ever made Religion the First Duty of his Life, and who was so far from making it stoop to the Maxims of Worldly Policy, that he knew no other True Policy than that which was founded on the Maxims of Religion. How vigilant soever Kings may be to keep their Heart to themselves, there are some Moments, when grown weary of confining it, they let their Secret go from them, and whilst they impose on the Multitude, deceiv'd by a formal Outside of seeming Piety, they have against their Wills some necessary Confidents, who dive into the Bottom and discover the Falstiy.

Lewis, Gentlemen, did not stand in need of any Precaution in that respect; being less concern'd to appear pious than to be so, he, without the least Affectation, or Constraint, pursu'd all that his Faith dictated: And since so many glorious Actions, which have signaliz'd his Zeal and his Love for Religion, have render'd him worthy of the Church's Praise and Gratitude, I shall not be afraid to say, he is still more worthy of them, on Account of the Purity of the Motives on which they were perform'd.

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What

What an Example was it for the Court, and what an Instruction for other Men, to behold a great King not only exact in all the Exercises the Law commands, but also in all those to which a regular Piety daily obliges it self. Business, Wars; Pleasures, nothing could ever divert him from them; and if *David*, not to boast of his Piety, but to render God propitious to him, said to Him, *Lord I have prais'd Thee seven times a Day*; *Lewis* might have said the same; and not to speak of those private Prayers which none but God was Witness to, you have been Witnesses of those he made in publick, and more edify'd by his Fervor and Attention than at his Regularity; you have seen him, every Day of his Life, prostrate in the Church at the Foot of the Lamb's Throne, adore the God of his Fathers in Spirit and in Truth; implore His powerful Blessings on himself and his Kingdoms; pay Him a religious Homage for all his Greatness, and confess before Heaven and Earth, that to Him alone belongs all Glory and Power, and that none but He alone is Great. Happy his Courtiers, if during those Hours dedicated to the most Essential Duty of Man, they have not intermix'd the Worship of Idols with the Worship of God, and if their Hearts being as pure as that of *Lewis*, did not fix the same Vows on the Creature, which he only address'd to the Creator.

Lewis's

Lewis's Piety was not confin'd to the important Duties, which were common to him with all other Men. To adore God, to fear, to serve, to love him ; to place all his Confidence in Him ; to avoid the Evil He forbids ; to do the Good He enjoins ; to add to the outward Worship the Law prescribes, the inward Sacrifice of a pure and humble Heart, is the Duty of all *Christians* ; to cause the People to adore the same God he worships ; to fulfil the Law and cause it to be observ'd ; to maintain the True Worship by the Ardor of his Zeal ; to extinguish the False throughout the whole Extent of his Power ; to protect the Just ; to punish the Wicked ; in fine, not to reign but in order to make Religion reign, is the Duty of a *Christian King*.

When *Jehoiada* restor'd *Joash* to the Throne of his Ancestors, the Scripture, 2 *Chron.* xxiii. tells us, That after having set the Crown on his Head, they immediately put the Law of God into his Hand, to inform him, that the Regal Authority, he was just then invested with, had only been restor'd him to the end that he might, on the Ruins of *Baal*, restore the Worship of the True God, which the wicked *Athaliah* had endeavour'd to abolish.

Another *Athaliah*, Gentlemen, but more dangerous and powerful, had in these latter Ages carry'd her Rage still higher. Being a profess'd

profess'd Enemy to the Religion of our Ancestors, and believing all things lawful in order to destroy it; adding to the Artifices of seducing the Insolence of Rebellion, she had divided the Kingdom against it self, and advancing her sacrilegious Hands even into the Sanctuary, had made of the Churches of God Conventicles of Impiety and Falshood. You discover by these first Sketches the Heresy of *Calvin*, so famous for so many Crimes, and which spreading the Flame of War in all Parts arming Brother against Brother, Father against Son, Subjects against their Sovereign, and Princes against Princes, had form'd it self a Commonwealth even in the Midst of the Monarchy, to the Shame of Religion; under the Favour of Edicts extorted by the Necessity of the Times, it still enjoy'd under the Reign of *Lewis* the Fruits of its ancient Iniquities; rivalling the Church it had it's Churches like it it's Pastors, it's Liturgy, it's Laws, and being become a Member of the State, exercis'd a sacrilegious, but undisturb'd Authority over an usurp'd Part of the Flock of *JESUS CHRIST*.

Lewis could no longer endure that the Tribes should be divided, and that *Samaris* should have a Separate Worship from that of *Jerusalem*. He undertook to break down that Party-Wall, the Work of so many Years, and which being strengthen'd by all that the
 Prejudice

Prejudice of a Religion, tho' false, can inspire of Obstinacy and Zeal, seem'd to be impenetrable to all Human Power. Here the whole *Christian* King will appear. *Lewis* deaf to the Councils of a Fearful Policy, which made him discover all the Danger of the Enterprize, not regarding all the foreign Powers that might be incens'd against him by provok'd Heresy, all that it might attempt at home to support it self, he only consulted his Faith, and hoping against all Hope, he laid the fatal Stroke at it. This was, Gentlemen, by the revoking of that famous Edict, in which Heresy promis'd it self an inviolable Security, having been so many Years intrench'd behind it, as if it were in a Fort. At this mighty Stroke the Temples of Error were reduc'd to Powder, the False Prophets confounded, the Masters of Lying condemn'd to Silence, all Impious Worship abolish'd, the Church was restor'd to it's Rights, and the Authority of Priesthood every where respected, has now no other Bounds but those of the Empire.

What Power durst attempt, Meekness and Charity have supported. *Lewis* more zealous for the Salvation of the Heretick, than averse to Heresy, omitted nothing that might conduce towards rooting out of his Heart the Error he had banish'd. Employs, Honours, Favours, nothing was too much for his Zeal; Means, which tho' human, yet being sanctify'd

fy'd by the Purity of the Motive, made ready the Ways to Grace and render'd the Minds docible to Truth. I do not here pretend to repeat all the Circumstances of that great Prodigy of Mercy and of Power, whereof *Lewis* was the noble Instrument ; it will be the Part of the Annals of the Church to inform Posterity, and I shall believe I have sufficiently answer'd your Expectation, if to express all the Glory of *Lewis* with respect to this Particular, I apply to this religious King what the *Holy Ghost* said of *Joshua*, *Eccles. xlv. 1. Who according to his Name was made great, for the saving of the Elect of God and taking Vengeance of the Enemies that rose up against them, that he might set Israel in their Inheritance. Magnus secundum Nomen suum, maximus in Salute Electorum Dei, &c.*

Lewis was not satisfy'd with banishing Former Errors out of his Dominions, he was no less watchful to preserve them from New ones. His Wisdom made him foresee the dangerous Consequences, and the Heat of his Zeal made him use all possible Means either to put a stop to their Progress, or to stifle them in their Birth. Do not fancy to your selves here, Gentlemen, a rash Prince, who exceeding the Extent of his Power, presumes to submit to his own Judgment, that which is only reserv'd to the Judgment of the Church. *Lewis* submissive to that Church
which

which he respected as his Mother, lent her his Authority without going about to usurp her's, looking upon her Decisions as Sacred Laws, he made them the Rule of his Conduct, and taking to himself the most nice Obedience, had no other Prospect than to instil it into his Subjects. Such were during his Life, such were at his Death the Dispositions of that great King, You will bless him Lord, and will not permit this Kingdom, the most Noble Part of Your Inheritance, ever to be corrupted by the poisonous Breath of Error; You will preserve it by Your Grace, and pulling up by the Hands of Your faithful Ministers the Cockle, which the Enemy may attempt to sow, we shall see the Priesthood and the Empire always agreeing, concur with equal Zeal to advance the Triumph of Your eternal Truths.

Lewis's Love for Religion went yet farther; not satisfy'd to see it flourish in his own Dominions, not content to protect it in Infidel Regions, where being in Captivity under the Tyranny of *Babylon*, it has no Liberty but what is purchas'd at the Price of Unjust Tributes, he spreads the Light as far as the most Unknown Lands, being less intent upon conquering, than upon reducing them to the Faith. There, through the indefatigable Zeal of the Evangelical Labourers, which his Piety conveys thither and his Charity main-
tains

cains there, the Church daily reaps fresh Harvests, and erects religious Trophies to the Name of *JESUS CHRIST* on the Ruins of the grossest Ignorance and of the most absurd Idolatry.

But let us not go so far to seek Monuments of *Lewis's* Piety, I see them all about me, and one, which might alone be sufficient for the noblest Panegyrick.

Shall I take notice to you of that famous Hospital (the *Invalids*) which being equal to Towns in Extent, equal to the most sumptuous Palaces for Magnificence, receives the precious Remains of those brave Warriors, who having no other Inheritance, than the honourable, tho' sad Marks of exhausted Valour, would have seen that Part of themselves, which they had scarce sav'd from the Fury of Battels, perish for Want. There *Lewis's* Charity, in a happy Retreat, secures to them the Sweets of an innocent Quiet, there preventing all they could desire, and equally mindful of the Wants of Soul and Body, he causes to be distributed to them in rich Plenty the Common Bread, and the Sacred Bread of the Word; there, I say, in a Church, worthy the Zeal and Magnificence of *Solomon*, we behold an almost innumerable Multitude of Soldiers, strictly observing the Rules of a Religious Discipline, call upon the
God

God of Hosts, and offer Him in Sacrifice, for the Salvation of their Benefactor, the same Life, which they had so often expos'd for the Safety of the State.

Not far from thence, in another * Sanctuary, the Work of *Lewis's* Charity, what Vows are not made for his Repose by those innocent Virgins, who having no other Share in the Goods of Fortune but their Nobility, receive there, in a discreet Education, the Inheritance of a solid Piety; being disengag'd by the Beneficence of *Lewis* from all Dangers of Want, far remov'd from the Noise and Disturbance of the World, they by an assiduous Practice of their Sex, learn to support the Nobility of their Birth by that of their Vertues, happy in finding the Model in an illustrious Lady, who laying before their Eyes the Idea of the *Vertuous Woman*, being above the Reach of Fortune, teaches them by her Example, to value none but those Goods, which are drawn from the Sources of Wisdom.

But behold here, Gentlemen, another Object still more worthy the Grandeur and the Piety of a *Christian* King. You cannot, doubtless, have forgot that Royal Family, which being no less famous for it's Misfortunes

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* S. Cyr.

than for it's Vertues, has in our Days afforded the greatest Spectacle of Fidelity to *JESUS CHRIST*, that ever yet Providence offer'd to the Eyes of the World ; being oblig'd by Circumstances, the Recital whereof is no Part of my Subject, either to sacrifice it's Religion to it's Crown, or it's Crown to it's Religion, it never once so much as put it to the Question which Choice to make, but without Regret quitted a Throne where the Faith could not reign with it, and you have seen it fugitive, stripp'd of all, without any other Retinue than it's Piety, and come to seek in the Piety of *Lewis* a Sanctuary for it's Religion.

The same Faith which made those religious Princes quit the Throne, inspir'd *Lewis* with the noble Desire of raising them up to it. But if God does not permit it, *Lewis* to comfort them for the Loss of their Crown, admitted them to share in his ; he made them new Subjects of all those that obey'd him ; he made Favours and Rewards pass through their Hands, and you have seen him during near Five and Twenty Years mindful of all that might please them, furnish them out of his most pressing Necessities wherewith to support the Splendor of the Majesty of Kings. Lord, we discover in these Wonders the Work of Thy Almighty Grace, happy if making our Advantage of the Instructions You give us by those great Kings, we know, like the one, to make the Height of our Misfortunes

tunes the Ground of our Justification, or, like the other, to sanctify our selves by the good of our Prosperity.

Amidst so much Glory *Lewis* wanted nothing but to be try'd by the Fire of Adversity. Adversity, Gentlemen, is to the Elect in the Order of Providence, an Effect of Mercy, whether God permits it for the Punishment of their Sins, or whether He makes use of it to refine their Virtues, He makes them feel in the Hand that strikes them the Goodness of a Father that loves them. The Misfortunes which cross'd *David's* Reign were more advantageous and glorious to that Prince, than *Solomon's* constant Prosperity was to him. I do not therefore apprehend sully'ing *Lewis's* Glory by refreshing here the Memory of his Misfortunes. Misfortunes, Gentlemen, are a Part of the Inheritance of great Men, whatsoever mean Notions the Prejudice of Self-Love may form of them, they are the true Source of Glory to an Hero and to a *Christian*, and *Lewis* under the repeated Strokes of Adversity will appear to us greater, than in the Midst of Fortune's Favours.

I leave to those Nations, whom the Fear of too great a Power had join'd in League against us, the pleasing Satisfaction of relating their Victories; if they overcame Troops till then invincible, yet they could not triumph

over a King who was above all Events ; the Greatness of his Faith, the Steadiness of his Courage, gather'd new Force, and the more resolv'd Providencce seem'd to humble him, the more he made it appear by a Noble, but *Christian* Resignation, that nothing can move a Heart that has Wisdom and Religion for it's Support.

Far be from you, Gentlemen, the Notion of an insensible Prince, who is beholding to the Indolence of his Temper for a seeming Resolution. *Lewis* more concern'd than our selves at the Calamities which a long War drew after it, and whose heavy Burthen we still bear, in the midst of Peace, *Lewis*, I say, made it plainly appear that his Constancy was the Effect of Virtue, when inspir'd by the Love of his People, and press'd by a affectionate Desire of putting an End to their Misfortunes, he forgot his own dear Interest and did not stick to sacrifice his Family and his own Honour to their Repose, in Proposals happily rejected *.

But God who design'd to try, would not confound him, fugitive Victory return'd to his Standard ; the same Hand that gain'd Battles and forc'd Towns form'd the happy Treaty of a glorious Peace, and tho' all *Eu-
rope*

* *Negotiation at Gertrudenburg.*

rope conspires against it the Kingdom preserves
 it's first Conquests, and the King of *Spain*
 remains on the Throne. Happy *Lewis* in
 that Return of Mercy, had not God, whose
 Judgments we adore, depriv'd his Hopes of
 Princes, whose eminent Qualifications pro-
 mis'd the State the most steady Prosperi-
 ties. Being oblig'd by the Necessity of the
 Times, to provide, at the Expence of the
 People, for the pressing Wants of the King-
 dom, hopeless to live long enough to be able
 to ease them as he wish'd, he said to himself;
 he told it us, Gentlemen, and you also be-
 liev'd it, that it was the Dauphin that good
 Fortune was reserv'd for. God would not
 have it so; that Prince, whom all Virtues
 had vy'd to form to be a Model of Kings
 and the Delight of Mankind, that Prince
 was ripe for Eternity, and the Earth over-
 flown with Guilt, was not worthy to pos-
 sess him. Be of good Heart, ye afflicted Peo-
 ple, God being appeas'd by so many illustri-
 ous Victims, which he has sacrific'd to him-
 self, in his Wrath, will take Pity on your
 Misfortunes; his Providence is infinite in it's
 Methods, and what it has not done by those
 Princes you lament, it promises you by ano-
 ther. Yes, GREAT SIR, to you it has re-
 serv'd to close the deep Wounds made in the
 Heart of the State by a long and cruel War;
 to you it has reserv'd to make us taste the
 sweet Fruits of Peace; they already ripen
 in

in your Hands, and those noble Projects of Government form'd as well by the Love of the People as by Wisdom, are to us certain Pledges of it: Happy the young King in the Loss of those great Examples Death has ravish'd from his Eyes, since he finds them all in you, and since by imitating you he can learn the great Art of making himself belov'd and rendering Men happy.

This it was that *Lewis's* Comfort consisted in at his Death, and having nothing left of the Earth but the Love of his People, and, if I may so say, the heavy Concern of not having been able to make them happy; he abridges the Lessons his Affection inspires for the Instruction of the new King. *Follow*, said he to him, *good Advice, and endeavour to ease the People, which I am so unfortunate that I could not do.* My God, you will give a Blessing to so wholesome a Lesson; you will deeply engrave it in the Heart of that young Prince; you will make it spring there by the Dew of your Grace, and being cultivated by the Cares of a prudent Education, and fortify'd by the Illustrious Princes of his Blood, it will bear Fruit in the proper Season, and become a fertile Source of the publick Felicity.

In Fine, *Lewis* already dead to the World by the resignation of all his Grandeur,
thought

thought of nothing but supplying by the Height of his Contrition what was wanting in Penance. He could not forget Sins, which tho' a thousand Times detested, still rose up against him ; he continually call'd them to Mind in the Bitterness of his Heart ; being confounded and annihilated at the Sight of them, before the Foot of his Judge's Throne, he in fervent Prayers implores the powerful Assistance of his Grace, and borrowing of a sinful and penitent King the Expressions of his Sorrow and Confidence in God, he says to him, *Have Mercy upon me, O God, according to thy loving Kindness ; and according to the Multitude of thy tender Mercies, blot out my Transgressions, Psal. li. 1.*

In these Happy and Christian Dispositions, having been strengthen'd with the Bread of Life, fortify'd with the holy Uñction and by the Prayers of the Church, supported by the Transports of his Faith, encourag'd by the Prospect of the Bliss promis'd him by Hope, full of Love for his God, and of an ardent Desire to possess him, he went to be reunited to him.

May the Vows, O Lord, which we offer in this Church, a noble Monument of *Lewis's* Zeal for the Beauty of thy House, may those Vows we here offer for his Salvation be carry'd up by the Hands of your holy Angels to
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the Throne of your Glory; may the August Sacrifice which a holy Prelate is going to offer there, become a propitiatory Offering for that religious King, may it by the Merits of the Victim, blot out what Offences he has still to expiate; to the End his Great Soul cleans'd from all Stain, and cloath'd with *JESUS CHRIST*, in Fine, worthy to behold and possess you; may for ever in you enjoy the immortal Glory you prepar'd for his Virtues.

F I N I S .
